/220 cont./

798 Among most families the cross, an old symbol which I shall discuss later, is still clung to today.

415 In addition to calabashes the household equipment already
177 exhibits many modern pots, plates, glasses, and tin cans.

286 A few women still know how to weave ponchos and ham-
178 mocks out of cotton, the latter sometimes out of plant fibers.
177 But here, too, manufactured goods are already being bought.

III. Art and Music.

531 The Caiuás can certainly be designated as artistic Indians.
532 In former times they burned all kinds of designs into calabashes
178 and carved figures out of wood or modeled them out of wax. Now they neglect these occupations, for life has become harder and they must produce and sell their products in order to obtain money to cover their growing needs on the border of civilization. They like to draw, carve, and model, however, if they are paid
532 for it. I had many of them draw and am presenting the best
• 124 drawings on Plates II and III, while Plate I shows illustrations of wood carvings. -- In Farinha Seca and the surrounding villages Claudio was foremost as an artist. The animals a) and d) on Plate I, which are supposed to represent monkeys, came from him. Since Claudio is able to write numbers and his name, he engraved the year number 1955 on the side of the monkey a). The representations of the two figures actually resemble a monkey very little; the tail is missing, and the limbs are much too short, the body too heavy. Plate II shows drawings exclusively by Claudio. The wooden figure, Fig. 1, which is about three times as large as in the photograph, also came from him. A second figure carved by Claudio six years later shows the same expression and is very similar in every respect to the first one, except that it is somewhat cruder. -- Ciriaco carved the figures b), c), and e) and drew the upper figures on Plate III. Alexandro declared that he was unable to carve; the bottom row
[212] of drawings on Plate III came from him. Both Ciriaco and Alexandro are completely illiterate.

/220 cont./

532 There was far more carving in the remote Tehycué. An
• 124 old man who was no longer fit for hard work lived there and spent his days with carving and plaiting baskets. The wooden figure of Fig. 2 came from him. He generally attached religious ideas to his carvings and therefore executed them with care and interest and adorned them with the attributes ascribed to the idol concerned.

Thus, Fig. 2 represents the god Curussú-Nheengatú, who is to be discussed later. It therefore wears the feather crown, a feather belt, and a necklace of small hollow bones, and has a cross burned on the chest. This image of a god with its ornamentation clearly testifies to the artistic skill of the portrayer. It was all the more valuable because it was produced spontaneously, and I was able to acquire it only with difficulty and a great deal of persuasive art.

532 In this connection I should like to call attention to the
177 article by Holtje (8), who reports on a drawing by the Caiuás

[113]

8. Cf. Holtje, Staden-Jahrbuch /Staden Yearbook/, p. 50 and p. 61, São Paulo, 1953/54. Hans Staden Institut.

and correctly points out how our culture is influencing even the artistic representation, and, to be sure, in the sense of its be-
532 coming cruder. I experienced an example of this. Anyone look-
177 ing at Fig. 2 and another figure of the same god by a young man
124 living in Cerrito will note the difference. The figure from Cerrito shows only a poorly carved head on a column-like /221/ /Pl. I appears here/ /222/ /Plate II appears here/ /223/ /Plate III appears here/ trunk without arms and legs and without any engraving. A feather crown is loosely set on the head, other
532 ornamentation is lacking. -- Animal figures and dolls, such as
524 are shown on Plate I, were, and sometimes still are, made as toys. Older children model for themselves animal figures out
532 of wax, which show the same style as the carvings. -- The
276 artfully shaped clay pipes for smoking, such as the Caingná in

[TEXT CONTINUED ON PAGE 10]

/225 cont./

353 and arm bands, while on and in front of the stand lie pipes and
778 carved figures. All these things are sacred; the Indian calls
[192] them "Nhande-Yara-Mbaé" (things of our lord). A small cross
778 is hung around children's necks to protect them from harm.
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Fig. 3. A Caiuás Indian with the adorned cross, the gourd rattle, and a large tembetá. On his head, a diadem. Otherwise he is in modern dress.

Fig. 4. Two men and a boy swing the gourd rattle in simple greeting.

778 Many adults also wear one. -- All this seems to be connected with Christianity. This is not the case, however.

The cross is an ancient symbol in the religion of the Caiuás.

539 The Indian Claudio, in the presence of his aged uncle and two
[124] other very old Indians, who supplemented his report, told me the following about the origin of things and the beginning of all that came into being:

[776] The supreme god of the universe is Nhande-Rú-Vusú (Our Great Father), whom the people also call Nhande-Yára (Our Lord).

/172 cont./

183 771 772 648 [796] destruction of the world and to receive as quickly as possible the revelation of the path to the promised land. As a result of the conflicts with the colonists and the Government officials, the mythical dream and the cataclysmology tied to it assumed in a short time the character of a true obsession. When I once handed these Indians some sheets of paper and a pencil, asking them to [124] [828] draw anything whatsoever, they at once set out to represent scenes of the end of the world and the path that leads to the Beyond, so passionately desired.

77 As for the idea of the path, it is necessary to mention its importance in the conjunction of the collective representations of the Kayová, as well as, by the way (although to a less attenuated degree), of the other subdivisions of the tribe. The /173/ Ñanderú [184] might invoke for his position the evangelical phrase: "I am the way, [182] the truth and the life." And it is particularly the image of the path that in crisis situations assumes the form of an obsessive idea. In the tribal myth it is distinguished, among the Ñandéva, as the path of the primordial mother looking for the father of the twins. Among them, as among the Kayová, it takes concrete expression in the dangerous path of the soul after death, as well as in the path of the soul in the prayer in its passage through the celestial realm of the deities. In all the groups, however, the most significant form is the path whose revelation is awaited in order to reach the [124] realm of happiness. The Kayová, invited to draw, tried to portray with the pencil how the path used by the doctor-sorcerer on his [829] frequent visits to the sky appeared to them. -- All this reminds us that the Guaraní characterize themselves as tapédjá as a nation of wanderers and travelers.

[782] [182] All the different prayers that accompany the religious dances and that extend through the night until the break of day, according to what the Kayová repeatedly told me, are nothing but paths that lead to the presence of the gods. The ayvú as well as the yvyrá́djá. "Without a path," one informant told me, "one does not arrive at the place that one intends to reach."

/44 cont./

121 178 182 60 433 [124] economy of the Cayuá, going from a predominantly hunting and fishing economy to another one primarily agricultural, a change that has taken place /45/ in the last 30 or 40 years. We have indications that certain features of the kinship system have also changed in this period, but all the changes that took place are not known, just as the relations between them and that of the economy are not, although we may have indications that they exist. Some old men of the community who have witnessed the change in the group's economy say that certain changes of the kinship system made the position of the women and of the maternal relatives of the individual less important, whereas that of the men increased in importance. The discussion of this subject goes beyond the scope of the present article.

171 175 582 604 [113] A phenomenon that was reported for the Tupí of Brazil as early as the sixteenth century (9)

9. P. Joseph de Anchieta: Informação dos casamentos dos índios do Brasil /Information about the marriages of the Indians of Brazil/. Ethnological Lectures organized by Prof. Dr. Herbert Baldus and mimeographed by the Escola Livre de Sociologia e Política de São Paulo, p. 3.

and in modern times for the Kaingang of the Piquirí (10)

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10. Telemaco Borba: Atualidade Indígena /Indigenous Present/. Curitiba, 1908, p. 11.

582 604 124 is the marriage of the man to the sister's daughter. Cases of this were not observed among the Cayuá, and the majority of

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•124 the informants declared that such a marriage was not permitted.
582 Only one man was of the opinion that it was permitted, saying,
604 however, that it was not usual (11).
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11. On the occasion of a visit of ten days to the Posto Indígena Francisco Horta, in the south of Mato Grosso, I was informed by a white woman that the Indian men, so she affirmed, married their nieces (whether daughter of the brother or daughter of the sister she could not say), but it was not possible in any way for me to obtain confirmation of the fact. It seems, then, to be a matter of erroneous information, one of the many that are current in the white population regarding the Indians.
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[684] Even the older men of the community did not remember that a marriage of this kind had taken place at any time, and one of these men, the most important one of the aldeia, told that, when he was a boy, they had told him that if he married his sister's daughter or another person designated by the same term, he would probably be attacked by jaguars when he went into the forest.

121 In conclusion, one can say that, having a sufficient number
171 of published pieces of information, a comparison of the Cayuá
60 kinship system with the kinship systems of the other tribes speaking the Tupí-Guaraní idiom, based on the principles formulated by Professor A. R. Radcliffe-Brown and by Drs. Fred Eggan and Sol Tax, will have considerable importance for the study of the social organization.